enjoyment on to the mountain-top of spiritual monogamy —

monogamy not merely of the body but also of the soul, not enforced by the world but embraced by the spirit. The true test of monogamy is the monocracy over the whole heart of the one all-endearing, even as the true mark of monotheism is the monolatry with the soul of the One All-JSufficient. The essence of both is the complete devotion of the one to the one; in both it is alone with the alone.

> "0 there is something in marriage, like
> the veil of the temple of old,
> That screened the Holy of Holies
> with blue and purple and gold!
> Something that makes a chamber,
> where only the one may come,
> A sacredness, too, and a silence,
> where joy that is deepest is dumb."

And the sacrament of marriage seeks to guard the sacredness of this chamber with a vigilance and a devotion too wakeful for the sliest insinuation, and too firm for the hardest temptation, and to adorn and enrich it with the most endearing affection of the heart and the most sublime devotion of the soul. Married life such as lived by our Rishis was accordingly a help and not a hindrance to their spiritual attainments.

In this connection I am prompted to quote what Dr. Annie Besant, the renowned theosophist, has said:—

> 'The noblest ideal of married life ever given to the world is found in Hinduism, jojL-h-Hsband and wife drawn together by spiritual affinity rather than by fleshy desire, and joined in the bonds of an indissoluble marriage, joined for spiritual development, for spiritual growthj; the man unable to perform many of the religious ceremonies without the wife, the wife being the *sisya,* the pupil of the husband who was guru as well as spouse. See the life led within the family, the beautiful relationship of sons to father, of sons to mother, of brothers to sisters, and so on; all laid down with care and discrimina-